Millennial Star

By the courtesy of Franz Hanfstaengl, Munich.

Christ Heals The Blind Man

From the painting by Hofmann.

Vol. 103, No. 4 **Thursday, January 23, 1941**

POETRY

THE Author of the following poem is unknown to the Editor, but it was sent to the "Star" office by a "Star" subscriber when reminded that his subscription was due. Very apt, we thought.

GOD'S BANK AIN'T BUSTED YET."

The Bank had closed; my earthly store
  Had vanished from my hand,
I felt there was no sadder one
  Than I in all the land.
My washerwoman, too, had lost
  Her little mite with mine,
And she was singing as she hung
  The clothes upon the line;
"How can you be so gay," I asked;
  "Your loss, don't you regret?"
"Yes, ma'am, but what's the use to fret?
  God's bank ain't busted yet."

I felt my burden lighter grow,
  Her faith I seemed to share.
In prayer I went to God's great throne
  And laid my trouble there.
The sun burst from behind the clouds,
  In golden splendour set;
I thanked God for her simple words;
  "God's bank ain't busted yet."

And now I draw rich dividends,
  More than my hand can hold,
Of faith and love and hope and trust
  And peace of mind untold.
I thanked the Giver of it all,
  But still I can't forget,
My washerwoman's simple words;
  "God's bank ain't busted yet."

O weary one upon life's road,
  When everything seems drear,
And losses loom on every hand,
  And skies seem not too clear;
Throw back your shoulders, lift your head
  And cease to chafe and fret;
Your dividends will be declared;
  "God's bank ain't busted yet."

THOUGHT FOR THE WEEK:

No man is so void of understanding as to prefer war before peace; for in the latter, children bury their fathers; and in the former, fathers bury their children. —Herodotus.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Romans 12: 2.

★

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THIS WEEK'S COVER

ONE of the many manifestations of the power of the Master, the healing of the blind man. That was a physical blindness. The world today is suffering from a most malignant form of spiritual blindness. Jesus Christ could heal that, too, if it were not for the fact that the world seems perfectly willing to accept its wretched state, and continue to grope along.

The Duty Of The Church

SAINTS TO TAKE GOSPEL TO THE WORLD

IF SAINTS OBEDIENT, THE LORD WILL GIVE POWER TO PREACH

By Elder Stephen L Richards
Of the Council of the Twelve

FOLLOWING is the full text of the address delivered by Elder Stephen L Richards of the Council of the Twelve at the One Hundred and Eleventh Semi-Annual General Conference of the Church, Friday afternoon, October 5th, 1940, in the Tabernacle.

Elder Stephen L Richards

THE morning breaks, the shadows flee;
Lo! Zion's standard is unfurled,
The dawning of a brighter day
Majestic rises on the world.

I CAN think of nothing more expressive of the joy and gladness which came to our forebears as they contemplated the value and extent of this great work which we have the honour now to represent. We are engaged in a great and glorious enterprise — the establishment of God's kingdom in the earth. I know nothing which is calculated more to keep our thinking right and our devotion firm than to keep that transcendent mission of the Church ever present in our minds.

When I contemplate this high objective which is given to our people I recognize the need of applying our energy, our devotion, and our love to the accomplishment of this outstanding task, and I am almost overwhelmed at times with the tremendous responsibility, the obligation, and the opportunities which are entailed. I know nothing that would more help us to discharge this responsibility than to live in accordance with the principles of the Gospel of Christ.

I recall that some months ago—maybe it has been a year or more now—President Grant one morning came into our temple meeting and said, in substance, this: "Brethren, I have been thinking for a long time what I could best do in the closing years of my administration to advance the work of God and bless the people," and, he said: "I have reached this conclusion, that there is nothing I can better do than to persuade the people simply to keep the commandments of God." We all agreed with him, and upon reflection I think that all will concur that that is the best and most effective thing that we can do for the advancement of the great cause we represent.

In order that we may better keep the commandments I am persuaded that there must ever be stored in our hearts a deep and abiding love for our Saviour Jesus Christ, who is the King of this earth, who is at the head of the Kingdom of God, and whose humble servants we are. We worship Jesus Christ as

the divine Son of our Eternal Father. We are committed to the great philosophy of faith which He gave to the world.

We are not inclined, for which I am grateful, to worship merely His attributes, however desirable they may seem to us. We do not deny the sovereignty of the King Himself. In my humble judgment, one of the reasons why the Christian faith has not made more progress in the world and has not more effectively influenced the life and the conduct of men and of nations lies in the fact that men have not, deep in their hearts, acknowledged the sovereignty and the Lordship of Jesus Christ. It is true that many of them have advocated His philosophy of life; they have admired His great altruistic sayings, and the policy of the good neighbour, the friendship He has taught, His kindness, His mercy, but they have refrained from acknowledging Him as the divine Ruler with power to order our lives and provide for us the one true way by which we can best serve Him, establish His kingdom in the earth and win our way back into His presence.

THE POWER OF GOD WITH HIS CHURCH

My brethren and sisters, I realize that it seems indelicate and presumptuous to some of our friends to make the declaration that here and here alone in all this world is to be found the true commission coming from Jesus Christ to His servants; that here only is set up the Church which is the foundation of the Kingdom, in the extension of which is to be realized our Father's purposes for the redemption and blessing of all mankind. I am aware that that statement does seem presumptuous, and I make it only because I am constrained to do so by the revelations that have come from God, and by the deep-seated conviction that I have that every word of it is true; that the holy Priesthood which has been given to men in this dispensation is the authentic, veritable power of God, that it came from divine source, and that they who first received it have given a true accounting of their heavenly experience in its bestowal.

I recognize the fact that most of us men are weak and frail individuals, and it may seem to our friends of the world that we are scarcely worthy or capable to exercise the functions of this divine power. I myself feel weak as I contemplate this investiture of power, and I constantly pray that God will give me more strength and more wisdom and discernment in the exercise of the functions of the holy Priesthood. I do know, however, that God will qualify those who truly keep His commandments and in whose hearts is an abiding love and a resolution to cherish this great and holy power that God has given to us. That power is needed in the world today. Thank the Lord that it is here to speak to the children of men. While they may not listen to it nor heed it, as coming from divine sources, there will come a time when men will recognize its authority and its import in the directions of the affairs of this world.

I am not discouraged because I recognize that our numbers are still relatively small. Someone has said that there is but one Latter-day Saint to every ten thousand in the population

of the world. It would seem an almost impossible task to disseminate the principles of truth with such a minority. But I remember that old saying that "God and one man are a majority" and I have confidence to state that if we keep ourselves in line with our duties, if we fully live these principles of the truth that we are charged to teach, God will give us power, He will magnify our work, He will make our message reach into the far corners of the earth. He will sustain His own.

I recognize, too, that in our weakness and frailty we are not able to carry forward the work as expeditiously as we might like. I believe that every delinquent man who holds this Priesthood retards the progress of God's work. I wish it were possible to appeal to these thousands of men who have received this divine commission to mend their ways. I am convinced that they who will not use and magnify this Priesthood will in the end lose it. I am satisfied in my own heart that this power was given to us for service. I interpret it in terms of service; I am sure that the mere ordination is not sufficient, and only those will be ultimately chosen who make their lives conform to the principles upon which the Priesthood is founded. Then they will be vessels through which the Spirit of Almighty God may come to His children here in this earth.

REPENTANCE A SAVING PRINCIPLE

I trust that those who have been thoughtless, careless, and neglectful may repent of their ways. I deem it a great disaster for men who have had hands laid upon their heads in ordination to this divine power to forsake it. We hold out the hand of friendship and brotherhood and kindness and mercy and the principle of repentance and forgiveness to those who will repent.

Of all the principles announced by our Saviour, none has ever found a higher place in my affections than the principle of repentance and forgiveness. It seems that this kind and merciful provision of the Gospel is more adapted to human weakness than almost any other. I trust that our officers and all of us shall show the spirit of forgiveness and kindness towards those who do repent. I know of no parable that breathes more the true spirit of Christ than the parable the Saviour told of the prodigal son, and I have always felt that he told the parable for the benefit of the father even more than for the benefit of the children.

He had that wayward son take from his father his heritage, his patrimony, and waste it, and go away from his home, to spend that which had been given him in dissipation and riotous living, violating all the laws of his father's household, committing every sin in the category, and then, in the story, the boy was subjected to the utmost misery in penitence for his wrong-doing. After he had spent his wherewithal and was reduced to starvation, he was required to beg work from a friend he had known in his better days, sent to his estate; and, finally, he came to that ignominious position of swineherd, a keeper of the hogs. We are told that so abject was his

(Continued on page 63)

Greetings Of The First Presidency

of the

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

THIS message from the First Presidency was received just in time for this issue. It was dispatched in good time to arrive for our Christmas issue, but the delay in postal transit prevented its arrival.

President Heber J. Grant and his Counsellors

THE message of Peace and Brotherly Kindness is proclaimed by the Gospel of Jesus Christ. Jesus taught it in person to His disciples of old, and repeats it to-day in the Gospel Restored. Yet this Christmas-tide, in which Christian people celebrate the birth of the Prince of Peace, finds bitterness and strife rampant in many parts of the world. All Europe is being strangled by war, and armies are now moving eastward presaging bloodshed again in the Holy Land, where the Armageddon of prophecy is to be fought.

How glorious it would be if in men's lives there might exist conditions of contentment and peace—if there were an eradication from men's hearts of enmity and jealousy, avarice and greed, strife and contention. But such is not the case. The morning press and radio bring news of war and its horrors, of strikes, of thefts, of political corruption, of family strifes, of murders. At a time when Nature would proclaim the existence, handiwork, and glory of God, men in their blindness and selfishness choose to grovel in sin and misery of their own making.

When Jesus was born, His coming was heralded by heavenly voices singing, "Glory to God in the highest, and on earth peace, good will toward men."

But man was stiff-necked and sinful then as now; consequently, about thirty-three years after His coming, and after a relatively short, intensive pleading for those among whom He laboured to turn from the broad way of Error into the Pathway of Light, Jesus stood on the Mount of Olives, and looking over the city He loved, cried:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

To-day, nineteen hundred years later, as Christ's professed followers celebrate the anniversary of His birth, what sorrowful sights His eyes behold! The bounties of a productive earth

He sees wantonly wasted while millions of His children starve. Surely, in the midst of such world confusion, human suffering, carnage, and death, we can hear Him cry once again:

O Nations, Nations, thou that killest one another and rejecteth the Words of Peace, behold your house is left unto you desolate, for, "I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts. . . .

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; . . . when peace shall be taken from the earth, and the devil shall have power over his own dominion."

The deplorable conditions in the world today are the direct result of failure of the children of men to keep the commandments of the Lord. As long as the world continues to ignore these commandments, so long will turmoil, strife, and misery prevail.

Men and women in a war-stricken world are crying for the cessation of destruction and bloodshed, and for the establishment of peace. In the natural course of events, some day the present war will end, as did the first World War, but there will be no lasting peace until it is built upon the foundation of Faith in God, and upon adherence to the principles of the Gospel of Jesus Christ. Peter proclaimed not an idle statement, but a glorious truth, when he said with reference to his Master: "There is none other name under heaven given among men, whereby we must be saved."

No person, no nation, can enjoy perfect contentment and peace without following the footsteps of Him who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

As of old, so today, the Lord offers to mankind the Way to Peace in simple language as follows:

"I will not leave you comfortless: I will come to you. . . . Because I live, ye shall live also. . . . He that hath my commandments, and keepeth them, he it is loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me."

To members of the Church in America, and in all other countries of the world, we send greetings and prayerful wishes that faith, kindness, and charity toward all men may ever abide in your hearts, and that people everywhere will have a desire to turn from Error to Truth, thereby hastening the day when the Christ's message, "Peace on earth, and good will toward men," will become a reality.

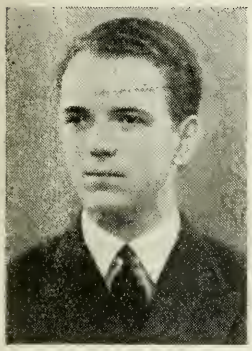
HEBER J. GRANT.
J. REUBEN CLARK, JR.
DAVID O. MCKAY.

December 9th, 1940.

Gracie Fields Appears In Salt Lake Tabernacle

By Elder John E. Gillespie

Former Associate-Editor of the "Millennial Star"



Elder John E. Gillespie

IN her first public appearance in the United States of America, Gracie Fields, "Our Gracie," captured the hearts of an audience of more than 6,000 in historic Salt Lake Tabernacle on Wednesday, December 4th, 1940.

With this initial appearance, under the auspices of the British War Relief Society and the English-Speaking Union, Miss Fields started a tour of America similar to that which she recently completed throughout the Commonwealth of Canada raising funds for war victims of Great Britain.

Of interest to readers of the "Millennial Star" and members and friends of the Church in Great Britain is the notation that former Mission President Hugh B. Brown introduced Miss Fields and that the still-active Millennial Chorus augmented the programme with musical selections. A transcription of numbers by the Chorus, President Brown's introduction, and a portion of Gracie's selections was taken to be forwarded to British Saints in the hope that it will be an expression of heart-felt concern and ceaseless faith in the struggle and eventual triumph of the British nation. In the words of President Brown in his introduction: "We have met to see and hear a great artiste who is in our presence. But we are doing more than seeing Gracie; we are here to say to her and to the people of Britain that here in the Rocky Mountains our hearts are beating in unison with theirs. . . . Those peoples of that heroic island who are looking this way will not look in vain. . . . We who have lived among her people and under the Union Jack know why she is enduring the test. . . . We know their sacrifice, and we should like the people of England to know, through Gracie, that here in America there is help. . . ."

The programme opened with the playing of "Pomp and Circumstance" by Dr. Frank W. Asper on the mighty Tabernacle organ. In addition to the Millennial Chorus, supplementary selections were presented by the Swanee Singers and the Utah Scottish Pipe Band. An impressive sight early in the course of the programme was the playing of the "Star Spangled Banner" and the presentation by members of the Salt Lake City Post of the Canadian Legion of the Union Jack and the Stars and Stripes amid the cheers of the audience. The Right Reverend Arthur W. Moulton, Episcopal Bishop of Utah, and Vice-Chairman of the Utah Committee of the British War Relief Society, presided during the evening.

Gracie in her two appearances moved the great assembled

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THURSDAY, JANUARY 23, 1941

EDITORIAL

The Lord Looketh On The Heart

THOUSANDS of men and women die annually of various heart diseases. Indeed, statisticians tell us that the death toll resulting from heart ailments far exceeds that of any other disease, be it contagious or not. Of course, we know that all do not die who are thus afflicted. Many keep on living, to a ripe old age sometimes, but they do so at the price of constant watchfulness and by submitting themselves to numerous restrictions; for instance, they must avoid strenuous sports or exercises, undue strain or fatigue; they must watch their diet and otherwise be on the alert every minute of their existence, lest they be striken suddenly and without warning. A slight departure from this rigid code may prove fatal.

This helps us to realize the great importance of the heart in the health and natural life of man. Of all the organs, tissues, and parts that make up the human body, the heart is paramount because life centres about it. A total failure means certain death; partial failure, life at a much decreased pace. All those who suffer from any heart trouble are well aware of this fact.

There are other thousands who suffer from another kind of heart ailment, who unfortunately are not always aware of it. We mean of that heart which is the seat of human feelings and emotions, through which flows not blood, but the milk of human kindness. Selfishness and greed, the *arteriosclerosis* of this organ, harden it and interfere with its proper functions. The harbouring of ill-feeling or hatred hinders the warm and spontaneous impulses of this highly sensitive organ. If these dangerous conditions are not remedied, if the patient does nothing to halt the progess of these deadly diseases, he it putting his spiritual life in great jeopardy. And when the toxins of egoism, greed, hatred, or lust find their way into this circulatory system, the heart gives way, and sure spiritual death must follow. Listen to the words of an eminent moral physician, the Apostle Paul; he says:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

In other words, the smile of the face or the gift of the hand are of no value if the heart has ceased to throb and to pour generously the "milk of human kindness" into the channels of human relationships. In our spiritual life, it is not so much the act of charity which counts, but the motives behind that act. Far too often there is a selfish motive behind an otherwise kind and generous act.

Are there not, for instance, too many Christians who think that obedience to certain of the Lord's commandments will excuse or atone for disobedience to others? Are they not far too numerous who think that by rigidly observing the Sabbath or by paying the tithes on the mint and anise and cummin, they can escape the weightier matters of the Plan? Unto such we can only repeat the word of the Saviour: "Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter into the kingdom of heaven." We know we must keep the whole law.

The Apostle James tells us, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And since charity—or love, as it is more appropriately called— is the *summum bonum* of the whole Gospel plan, any word or deed that does not come from the heart is of little or no value. Our hearts must be right, if we expect to enjoy a normal spiritual life.

And while men might easily be deceived by a seemingly righteous appearance, by many acts of philanthropy and charity, the Lord, who is able to read men's thoughts and knows all the intents and motives behind their every action, cannot be deceived. See how He admonished the Prophet Samuel, a man endowed with an unusual gift of discernment, when the latter was selecting the new king to replace the disobedient and rejected Saul: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

—Gaston Chappuis.

Recently returned from conducting the affairs of the French Mission, Elder Chappuis was the last Missionary to leave Europe

As Understanding Begins

A SHORT SHORT STORY

COMPLETE ON THIS PAGE

By Josephine Joy

From the Improvement Era

ANGER rose in the young woman as her eyes fell upon the youngster who was handling the toys in the tiny toy shop.

Surely here was a child old enough to read the many signs around the store that said: "Please Do Not Handle The Toys."

Yes, anger and many other negative emotions seemed to have been working havoc with her of late. Perhaps it was her health, or was it just a vicious habit that was gaining a hold on her? It was becoming easier and easier for her to flare up in a temper over little things.

Old kindly Dad Jones, the shopkeeper, must be getting soft. Time after time she had seen him give toys to the children to examine and handle. He said it made him happy to see their smiling faces as they played with the toys.

But here was a child, at least ten years old; she could read the many signs. The wigs on the dolls were often ruined because little girls, like this one, fondled them.

She strode quickly over to the little girl and yanked the doll from the child's arms.

"Can't you read?" she asked, with such feeling and emotion in her voice that the child uttered a little cry.

Dad Jones, together with the child's mother, hurried to the front of the store in time to hear the youngster say, "I'm sorry. Did I do something wrong?"

"Don't you see all the signs asking you not to handle the toys?"

"I'm really very sorry. I won't touch them any more. I wouldn't have handled them if I had seen the signs. You see —I am blind."

Quietly the young saleswoman laid down the doll, turned, and went into the rear room. It was quite a few moments before she was able to hold back the tears and continue her work.

The little girl left the store with the big doll. Dad Jones had given it to her. And the child returned, as strange as it may seem, many times to visit the nice lady and Mr. Jones.

Anger was no longer welcome in a certain young woman's life. Anger had left off where understanding began.

The Kirtland Temple Defiled

By E. Cecil McGavin

"THE TEMPLE AT KIRTLAND HAD FALLEN INTO THE HANDS OF WICKED MEN, AND BY THEM POLLUTED, LIKE THE TEMPLE AT JERUSALEM, AND CONSEQUENTLY DISOWNED BY THE FATHER AND THE SON."—President Brigham Young.

From the Improvement Era

THE pollution of sacred temples was not limited to this dispensation. The temple at Jerusalem was the object of desecration and vandalism, and was finally so completely destroyed that not one stone remained upon another to mark the sacred site. As a further pollution, the Crescent and the Star have replaced the symbols of Judah and Christianity at the shrine where Solomon's temple once stood. The Mohammedan mosque of Omar now lifts its oriental dome above historic Mount Moriah and daily prayers to Allah ascend from the ruins of the House of the Lord.

In this age, when the Saints were driven from Kirtland, Ohio, their temple fell into the hands of the enemy. The humble farmer folk who remained among the verdant hills of Kirtland to reap the rich reward of Mormon labour had no use for such a large place of worship—a smaller chapel could have served adequately. Except for funerals in the hamlet or times of public celebration there would be no need of such a large place of gathering. But in the absence of the rightful owners, the community claimed the Lord's House as their own, to be used for all public functions which the village might request.

In the summer of 1936, I visited many of the oldest residents of Kirtland, from whom I obtained the following information about the defilement of that historic building. The stories presented here are common talk about Kirtland, many of them being told by guides where visitors pause to see the first temple of this dispensation. These accounts were so generally known by the oldest residents in the vicinity that one may safely accept them as being a fairly accurate description of how the temple was defiled when it fell into the hands of the enemy. I confirmed these traditions with the authorities of the Reorganised Church, who told me that they considered the accounts reliable sources of information and had accordingly instructed their guides at the temple to relate the legends substantially as they are recorded here. Strange as this information may seem, it is rather common knowledge in Kirtland today.

It was agreed by all persons interviewed that a door was made in the basement wall between two buttresses of the foundation and a gentle incline was spaded through the ornamental shrubs and flowers to provide a portal through which cattle, sheep, and swine could be driven into the basement to share its warmth, while the palatial rooms above were used to suit the fickle fancy of the villagers.

It was related by many of the oldest residents of the dwarfed

village that when the inclement winter set in, when the assembly room on the ground floor was not needed for any meeting of the citizens, it, too, was transformed into a stable to shelter the livestock of the neighbourhood. The low benches were removed from their wooden enclosures and used for firewood, while sheep were herded into the small pews in the sacred room where the voices of angels had been heard but a short season before.

Upon the pulpit where the Lord had stood, and where Moses, Elijah, and Elias had appeared when they restored additional keys of the kingdom of God, stores of hay and straw were piled by the crude farmers, who whistled or cursed as they did their chores in the house which had been built for God.

For a few seasons the villagers were loath to use the temple during the winter months except as a barn for their cattle. The builders of the temple had made no provision for heating its large, high-ceilinged rooms. During the long meetings in winter in the historic building, each person had been expected to provide his own method of heating. The metal bed-warmers from the various homes had been filled with hot stones and placed on the floor as a footstool. Blankets and quilts had been wrapped about the worshippers as they sat through the long services. Small canvas bags had been filled with warm sand and brought to the temple to temper the cold.

But in the summer months, after the temple was defiled, it became the scene of the gay festivities of the hamlet. The cattle were taken from the building when spring came, and the citizens took possession of the house. The second storey had been equipped, originally, exactly like the ground floor—with its ornamented pulpits at each end of the room, the choir benches in the four corners, and the boxed-in benches covering the floor.

The citizens removed all the furnishings of the second floor, converting the large room into a playhouse, though the pews were reserved on the lower floor to protect their sheep at lambing time. The second story became a rendezvous for mischief-makers and pleasure-seekers. Dances, games, shows, and other types of entertainment were resorted to. When travelling troupes of entertainers came to the dwindling town, the second storey in the former temple awaited their acts while wide-eyed citizens shouted their hearty approval. Partly-clad entertainers danced upon the low platform where once had stood the majestic pulpits adorned in white and gold. The temple was opened to the animated preachers from the camp meetings and revivals. Politicians visited the historic house prior to elections and solicited the votes of the people who lived among the hills of Kirtland.

A few years later, the third storey, where the School of the Prophets had formerly convened, was converted into a school. For many years these five rooms were used by the public schools of Ohio. One boy who attended school in the attic of the temple later became president of the United States—James A. Garfield learned his three R's in that historic house.

Even the outside walls of the temple did not escape the

covetous gaze of vandals. The stone walls were covered with a strange plaster which all builders wished to duplicate, but the man who had perfected the formula had passed away. The man who had prepared the plaster for the outside walls had asked the Saints to contribute their broken glass and chinaware to be pulverized and mixed with the plaster. China closets and cupboards were almost denuded in an effort to get enough material containing the tiny articles of china and glass that glistened in the sunshine as if the walls were set with countless precious stones.

Engineers, architects, designers, all sought to learn the secret of the durable plaster which gave the building such sparkling beauty. When such admirers visited the building, they scraped from its walls large samples of the plaster that they might take it to their laboratories and learn the secret of its composition. Other souvenir collectors took long poles and broke off fragments that they might keep as a memento of their visit to the House of the Lord. Today there are only a few small patches of the original plaster upon the walls. The fragments of glass and chinaware still sparkle.

Hundreds of yards of heavy white cloth had been used for curtain material inside the temple, lowered from rollers attached to the ceiling. These curtains had been used to divide the two large rooms into smaller ones when the various quorums of the Priesthood met in quorum capacity for deliberation. Soon after the temple fell into profane hands the white curtains disappeared from the hallowed house and were divided among the people as the spoils of victory. They were used to repair quilts and bed ticks, clothing, broken windows, and even to cover holes in houses and sheds.

Soon after the Saints had fled from Kirtland, the Church leaders tried to prevent such vandalism by selling or leasing the temple to responsible parties, but all such efforts were fruitless. At the time of the exodus from Nauvoo a determined effort was made to dispose of the temples at Nauvoo and Kirtland. While the Saints were camped at Garden Grove, we read from the "Journal History" of the Church:

> The council decided that the trustees might sell the temples at Nauvoo and Kirtland, and all other property of the Church and help the poor Saints to move westward. The council considered that the temple would be of no benefit to the Saints if they could not possess their private dwellings, and when the time should come that they should return and redeem their inheritances, they would secure it from unjust claims, mobs, fire, etc., more effectually than for the Church to retain it in their hands.

In 1845, President Brigham Young received a letter from one of the Saints in Kirtland from which we quote:

> The apostates were doing everything they could to injure the Saints. They have broken into the House of the Lord, and taken possession of it, and were trying to take possession of the Church farm.

The St. Louis "Luminary" (February 17th, 1855) published an article containing this information:

> We called at Kirtland—found some tolerably good Saints considering circumstances, and many apostates. They have all become "rappers" and

deny the Christ. They have taken possession of the temple, and they are no better off than thieves and robbers.

In December, 1882, the "Contributor" told of Richard W. Young's then recent visit to Kirtland. Since the key to the temple could not be found, Elder Young and his companion were obliged to take turns standing on each other's shoulders and looking through the broken windows of the despoiled building. We read:

We found the interior preserved in much the same order as described by veteran Saints, and saw above on the ceiling of the main room, the wires along which the curtains used to slide. The lower one of the three pulpits was strangely decorated with a few of the paraphernalia of a Protestant church, and held an open Bible. The building is in poor repair; much of the interior woodwork has been taken away for fire wood, and the sashes contain more broken than undamaged panes of glass. Paint it has not seen for a generation at least.

And thus the Kirtland temple suffered abuses for nearly half a century. In 1880, the Reorganized Church became interested in restoring it as nearly as possible to its original simplicity and beauty. They have spent a great sum of money for this purpose.

Though its present owners have no vision of temple work and do not possess the keys which were restored in the holy house, they keep it in good preservation. They even refused a tempting offer from John D. Rockefeller, who wanted to purchase the elaborate panels and windows directly behind the pulpits in the front of the building. However, he was permitted to reproduce the desired portion and place it in a magnificent cathedral he was having erected in New York City.

The temple at Kirtland had served its purpose and has ceased to be a House of the Lord. It was but a stepping stone to greater and more complete temples wherein the sacred ordinances of the Priesthood could be administered. The courage and faith of the Saints enabled them to turn their backs upon despoiled temples and private dwellings and face the distant West where they would build and enjoy the most sacred fruits of their labour—the temples of God.

It must have been a source of sorrow to the Saints in the West to know how the former temples at Kirtland and Nauvoo were being defiled. The spirit of the Pioneers is revealed in the words of President Young when he learned that the temple at Nauvoo had been burned. Lifting his hand toward heaven and as if looking beyond the sky he exclaimed, "Good, Father, if You want it to be burned up." Later he said of the burning of the temple:

I would rather see it burnt than to see it in the hands of devils. I was thankful to see the Temple of Nauvoo on fire. Previous to crossing the Mississipi River, we had met in the Temple and handed it over to the Lord God of Israel. I hoped to see it burned before I left, but I did not. I was glad when I heard of its being destroyed by fire, and its walls having fallen in, and said, "Hell, you cannot now occupy it." When the temple is built here, I want to maintain it for those of the Priesthood; if this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our privilege. I would rather do this than to build a temple for the wicked to trample under their feet.

THE DUTY OF THE CHURCH

(Continued from page 52)

degradation that he was forced to eat the husks with the hogs which he fed. And then the spirit of repentance came over him and he recognised his great wrong, and he cried out to heaven, "I am no more worthy to be my father's son," and he pleaded for forgiveness. Making a resolution founded upon his penitence, he found his way sorrowfully back to his father's home. Under the old Jewish law the father would have turned him out, but the Saviour vested the father with a divine love, and when he saw his wayward son return in penitence he went forth to meet him. He raised him up and clasped him in his arms, and called forth to his servants to bring a robe and put on him and to bring a ring to put on his finger, which was the symbol of his restoration to his father's household, and cried out, "Bring hither the fatted calf, and kill it, and let us eat and be merry, for this is my son that was dead, and is alive again. He was lost, and is found."

That is the way in which the Saviour brought the spirit of repentance and forgiveness, and it becomes us, as members of His Church to carry that spirit in our hearts, and to exercise it toward our brethren and our sisters. To those who have made mistakes we hold out this glorious principle of repentance—come back, forsake your sins, and be received into the household of faith, and the brotherhood of the Priesthood.

JOY THROUGH FORGIVENESS

I have never seen a happier people than those who have repented. I remember once taking a young man to President Grant, a young man who had made a grievous error; heartsick and broken he was about it, and he said to me, "Do you think I could ever be forgiven."

I said, "I will take you to the President."

We went to the President and the President became convinced that he had truly repented, and he forgave him. Of all the joy and happiness that I have ever seen written on a human countenance I think I saw the utmost on the face of that youth as he appreciated this gift of repentance and forgiveness.

We know the need of our glorious principles in this war torn world. God help us to live, so to keep the commandments, so to have the spirit of Christ, that we may establish His mighty work in the world.

★

GRACIE FIELDS APPEARS IN SALT LAKE TABERNACLE

(Continued from page 55)

audience with her Lancashire stories and lovely mezzo-soprano voice thrilling the listeners in the acoustically-famous Tabernacle. Numbers familiar to all in England were applauded by the audience. All were rendered in Gracie's inimitable fashion. She concluded with "There'll Always be an England" and "Wish me Luck, when you Wave me Goodbye," and the entire audience stood and cheered for several minutes.

Miss Fields chatted briefly at the conclusion of the concert with members of the Millennial Chorus, several of whom had met her in Britain. In refering to her home town and the Rochdale Greys, she commented that "You're the lads that taught our boys how to play some American game—was it baseball?—I think that's what you call it."

Under the leadership of A. Burt Keddington, the Chorus was composed of the following, that members of the Church throughout the British Isles will remember: Robert Buchanan, Aldon Anderson, David Thomas, Kenneth Williams, Walter Woffinden, Dale Ansell, John Gillespie, Jed Shields, Scott Clawson, Ivan Voorhees, Ralph Hardy, Clyde Barraclough, Don C. Call, Richard Smith, Max Butler, Richard Tanner, Fred Schwendiman, Bud Jackson, Ed Evans, Philip Richards, Robert Lee, Joseph Clayson, Douglas Brammer, Burton Miller, Richard Rees, John Boud, Gover Rich, Bill Shupe, Sam Holmes, Anderson Moyes, Wendell Fowler, and accompanied by J. Allen Jensen.

From the Mission Field

TRANSFERS AND ASSIGNMENTS

Sister Agnes Gillespie of the Belfast Branch, Irish District, was set apart by President A. K. Anastasiou on Friday, January 3rd, and assigned to labour in the Newcastle District.

Sister Ethel Scott of the Scottish District, who has been labouring in the Scottish District, will be her companion, and has been transferred to the Newcastle District accordingly.

Sister Isabella MacDonald, who has been the companion of Sister Scott, was transferred to the Mission Office on Saturday, January 11th.

Sisters Thomas and Farmer, who have been labouring in the Sheffield District, were transferred to the Leeds District on Wednesday, January 1st.

Elder William W. France, Jnr., who has been labouring with Elder E. John S. Jones in the Birmingham District, was transferred to the Mission Office on Monday, December 30th, to take charge of the Mission Bookstore.

Elder Melvin Dunn, who has laboured as Associate-Editor of the "Millennial Star," Mission Correspondenoe Secretary, and Bookstore Manager, has been transferred to the Hull District, where he will labour in company with Elder E. J. S. Jones, who has been transferred from Birmingham.

RELEASE

Elder James R. Cunningham, Second Counsellor in the Mission Presidency, terminated his six months' Mission on Saturday, January 11th, 1941, and received an honourable release. He has laboured during his Mission as Mission Secretary.

DOINGS IN THE DISTRICTS

Norwich

On Wednesday, January 8th, the Lowestoft Branch Sunday School held a New Year's Tea Party. A goodly number of children and adults attended and enjoyed an excellent tea, followed by a fine programme of games and community singing in which all participated. The entire programme was arranged and presented under the direction of Brother Harry Daniels, Sunday School Superintendent, and his Counsellors. District President Frank R. Coleby and Brother Albert A. Cole, District Supervisor of Sunday Schools were present.

★

. . . AND FINALLY A LITTLE HUMOUR.

Visitor: "Where is your brother Freddie?"
Freddie: "He's in the house playing a duet."
Visitor: "Oh, who is he playing with?"
Freddie: "With me, but I finished first."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange.
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel.
23, Booth Street.
Handsworth.
Council Schools.
Stratford Road.
Sparkbrook.

Bradford:
L. D. S. Chapel
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel.
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall.
Trafford Street.

Dublin:
L. D. S. Hall,
3, Merrion Row.

Eastwood:
Library. Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall.
30, Abbotsford Pl..C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel.
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open.
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel.
301, Edge Lane.

London:
L. D. S. Chapel.
59, Clissold Rd., N.16.
Ravenslea Chapel,
149 Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall.
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel.
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall.
100, Main Street.

South Shields:
L. D. S. Hall.
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel.
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel.
7, Osborne Road

Wigan:
L. and Y. Station

"INSTRUCT and edify each other, that ye may know how to act and direct My Church, how to act upon the points of My law and commandments which I have given, and thus ye shall become instructed in the law of my Church."—Doctrine and Covenants 43: 8, 9.

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